The 1559 Book of Common Prayer,

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Here followeth the Letanie, to be vfed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shalbe comman ded by the Ordinarie.

God the father of heauen: haue mercy vpon vs miserable synners.

O God the Sonne redeemer of the world: haue mercye vpon vs miserable synners.

O God the holy Ghost, proceeding from the Father and the Sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persones and one God: haue mercy vpon vs miserable synners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our synnes: spare vs good Lord, spare thy people whomo thou hast redeemed with thy molt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and milchierie, from synne, from the crafts and assaults of the deuill, from thy wrath, and from everla sting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, & hypocrilie, from enuie, hatred, & malice, and all uncharitable nes.

Good Lord deliuer vs.
From fornication and all other deadly sinne: and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privy conspiracies, from all false doctrine and heresy, from hardness of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation.

Good Lord deliver us.

By thine agony and bloody sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection, and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally, in the right way.

We beseech thee to hear us good Lord.

That it may please thee, to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles our most gracious King and Governor.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have alliance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.
That it may please thee to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royal Progenie.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastours, and ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may let it forth and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintaine truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That it may please thee to give to all nations, unitie, peace, and concord.

We beseeche thee to hear us good Lorde.

That it may please thee to give vs an heart to love & dread thee, and diligently to live after thy Commandementes.

We beseech thee to hear us good Lord.

That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and helpe the weake hearted, and to raise up them that fall, and finally to beate downe Satan under our feete.

We beseech thee to hear us good Lord.

That it may please thee to succour, helpe, and comforte all that be in danger, necessitie, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travaile by land or by water, all women labouring of childe, all sicke perrons
and young children, and to shew thy pitie vpon all priloners and captiue.

We beſeech thee to heare vs good Lord.

That it may pleale thee to defend, and prouide for the fa-
therlesse children and widowes, and all that be deolate and
oppressed.

We beſeech thee to heare vs good Lord.

That it may pleale the to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleale thee to forgive our enemies, perlecu-
tours and flanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleale the to giue and preserue to our vse the
kindly fruits of the earth, so a# in due time wee may enjoy
them.

We beſeech thee to heare vs good Lord.

That it may pleale the to giue vs true repentance, to forgive
vs all our sinnes, negligences, and ignorances; and to endue
vs with the grace of thy holy Spirit, to amend our liues
according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God : we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God that takest away the sinne# of the world.

Grant vs thy peace.

O Lambe of God that takest away the sinnes of the world,

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

O Ur father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.
The Verſicle.
O Lorde deale not with vs after our sinnes.
The Anſwere.
Neither reward vs after our iniquities.

¶ Let vs praye.
God mercifull Father, that delpisest not
the lighing of a contrite heart, nor the
desire of luch as bee lorroowfull, mercy-
fully allſit our prayers that wee make
before thee in all our troubles and ad-
uerities, whenloever they opprelle vs,
and graciously heare vs, that thole e-
ulls, which the craft and subtily of the
deuill or man worketh against vs, bee
brought to nought, and by the provi-
dence of thy goodnes they may be disperled, that wee thy
servants, being hurt by no persecutions, may euermore giue
thankes to thee in thy holy Church, through Jesu Christ our
Lord.

O Lord arife, helpe vs, and deliuer vs for thy Names ſake.
O God wee haue heard with our eare, and our father haue
declared vnto vs the noble worke that thou diddest in their
dayes, and in the old time before them.

O Lord arife, helpe vs, and deliuer vs, for thine honour.

Glory be to the Father, and to the Sonne, and to the holy
Ghost
As it was in the beginning, is now, and euer shall be world
without end. Amen.

From our enemies defend vs, O Christ.
Graciouſly looke vpon our afflictions.
Pitifully behold the lorrowes of our heart.
Mercifully forgieue the ſinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of Dauid haue mercy vpon vs.

Both now and euer, vouchſafe, to heare vs, O Christ.
Graciouſly heare vs, O Christ, graciouſly heare vs, O Lord Christ.
The verſicle.

O Lord let thy mercy be shewed upon vs.

The Anſwere.

As we doe put our trust in thee.

¶ Let vs pray.

E humbly beſeech thee, O Father, mercifully to looke upon our infirmi−

ties: and for the glory of thy Names sake, turne from vs all those euill that we most right-
eouſly have deſerved: and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore ἔρευν thee in holinesse and purenesse of liu−
ing, to thy honour and glory, through our onely Mediatour and Advo−

cate Jesu Christ our Lord. Amen.

A Prayer for the Kings Maieſtie.

Lord our heuenly Father, high and mighty, King of Kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers upon earth, most heartily wee beſeech thee with thy favoure to behold our most gracious Souer−aigne Lord King Charles, and to repenſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: Indue him plentifully wth heavenly gifts: Grant him in health and wealth long to live: Strengthen him that he may vanquish and overcome all his enemies: And finally after this life he may attaine everlaſting ioy and felicitie, through Jesu Christ our Lord. Amen.
¶ A prayer for the Queen, Prince Charles, and the rest of the Royall progenie.

 Almighty God, the fountain of all goodnesse, We humbly beseech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the Royall Progenie: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer of Chriſoſtome.

 Almighty God, which hast giuen vs grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name thou wilt grant their requestes: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life everlasting. Amen.

2 Corinthians 13.

The grace of our Lord Jesus Christ, and the lour of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.
For raine, if the time require.

God heauenly Father, which by thy Sonne Jesus Christ, haft promised to all them that seeke thy Kingdome and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receive the fruits of the earth to our comfort and to thy honour, through Jesus Christ our Lord. Amen.

For fair weather.

Lord God, which for the sinne of man diddest once drown all the world, except eight persons, and afterward of thy great mercy diddest promise never to destroy it so again: we humbly beseech thee, that although we for our iniquitie haue worthily deferred this plague of raine and waters; yet upon our true repentance, thou wilt lend vs such weather, whereby we may receive the fruits of the earth in due seazon, and learn both by thy punishment to amend our lines, and for thy clemency to give thee praiue and glory, through Jesus Christ our Lord. Amen.

In the time of dearth and famine.

God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts encrease, and fishes do multiply: Behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do
now most justly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost be Praise for ever. Amen.

¶ In the time of Warre.
Almighty God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to bee mercifull unto them that truly repent, save, and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devises, that we being armed with thy defence, may be preferred evermore from all perils to glorifie thee, which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickenesse.
Almighty God, which in thy wrath, in the time of king Dauid didst slee with the plague of pestilence, three score and ten thousand, and yet remembering thy mercy, diddest save the rest: have pitie vpon vs miserable sinners, that now are visitted with great sicknesse, and mortality, that like as thou diddest then command thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague, and grievous sickenesse, through Jesus Christ our Lord. Amen.

God, whose nature and propertie is ever to have mercy, and to forgive, receive our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake, our Mediatour and Advocate. Amen.
A thanksgiving for raine.

God our heavenly Father, who by thy gracious providence dost cause the former and the latter raine to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee, in our greatest necessity, to send us at the last a joyful raine upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. Amen.

A thanksgiving for faire Weather.

Lord God, who hast justly humbled us by thy punishment of immoderate raine and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glory thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation; through Jesus Christ our Lord. Amen.

A thanksgiving for plentie.

Molt mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plentie: We give thee humble thanks for this thy special bounty; beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.
¶ A thankeſgiuing for peace and victory.

Almighty God, which art a strong Tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodnesse that wee were not deliuered over as a prey unto them; beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Saviour and mighty deliverer; through Jesus Christ our Lord. Amen.

¶ A thankeſgiuing for deliuerance from the plague.

Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgement remembering mercie, hast redeemed our souls from the iawes of death: Wee offer unto thy Fatherly goodnesse our selues, our souls and bodies, which thou hast deliuered, to be a liuing sacrificie unto thee, allways praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

Or this.

E humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatened in thy law might justly haue fallen upon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the noisome pestilence wherewith we lately haue been sore afflicted, and to restore the voice of ioy and health into our dwellings: We offer unto thy divine Maieſty the sacrificie of praisie and thanksgiving, lauding and magnifying thy glorious Name for such thy preseruation and providence over vs; through Jesus Christ our Lord. Amen.
The forme of solemnization of Matrimony

Irft, the banes must be asked three seuerall Sundayes or Holy dayes, in the time of Service, the people being present after the accustomed maner.

And If the persons that would be married dwell in divers Parishes, the Banes must be asked in both Parishes and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appoynted for solemnization of Matrimony, the persons to bee married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.

Carely beloved friends, wee are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honorable state, instituted of God in Paradise, in the time of Mans innocencie, signifying vnto vs the mysticall union that is betwixt Christ and his Church: which holy estate Christe adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therfore is not to be enterprised, nor taken in hand unadvisedly, lightly or wantonly, to satissie mens carnall lusts and appetites, like brute beaſts that haue no understanding, but reuerently, discretely, advisedly, soberly, and in the feare of God, duly considering the causes for the which Matrimony was ordained. One was the procreation of children, to be brought up in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne and to avoid fornication, that such persons as haue not the gift of continency
might marry, and keepe themselues undefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperity and aduersitie, into the which holy estate these two persons present, come now to be ioyned. Therefore if any man can shew any iult cause, why they may not lawfully be ioyned together let him now speake, or else hereafter for euer hold his peace.

And also speaking vnsto the perfons that shall be married, he shal say.

Require and charge you (as you will answere at the dreadful day of Judgement, when the secrets of all heartes shall be discloosed) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of mariage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alleadged, then shall the Curate say vnsto the man,

N. It thou have this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keepe her, in sickenesse, and in health? and forsaking all other, keepe thee onely vnsto her, so long as you both shall liue?

The man shall answere,

I will.

Then shal the Priest say vnsto the woman,

N. It thou have this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimonie? Wilt thou obey him and
serve him, love, honour, and keepe him, in sicknesse and in health? and forlaking all other, keepe thee onely unto him so long as you both shall liue?

The woman shall anfwer,

I will.

Then shall the Minifter fay,

Who giveth this woman to be married to this man?

¶ And the Minifter receyving the woman at her fathers or friendes hands, shall caufe the man to take the woman by the right hand, and fo either to giue their troth to other, the man firft faying.

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worfe, for richer for poorer, in sickenesse and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance, and therto I plight thee my troth.

¶ Then shall they loofe their hands, and the woman taking againe the man by the right hand, shall fay.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worfe, for richer for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then shall they againe loofe their hands, and the man shall giue vnto the woman a Ring, laying the fame vpon the booke, with the accuftomed duety to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall fay.

With thi Ring I thee wed, with my body I thee worship, and with all my worldly goods, I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minifter shall fay,

Eternall God, creator and preferver of all mankind, giever of all spiritual grace, the author of euerlafting life, fend thy blessing vpon these thy seruaunts, this man and this woman, whom wee blesse in thy Name, that as Iaac and Rebecca liued faithfully together, to these perspons may surely performe and keepe the vow and covenant betwixt them made (wherof thi Ring gien, and receiued, is a token and pledge) and may euer remain in perfect loue and peace together, and liue
according vnto thy Laws, thorough Iesus Christ our Lord. Amen.

¶ Then shall the Prieſt ioyne their right hands together and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minifter speake vnto the people.

Oralmuch as N. and N. haue contented together in holy wedlocke, and haue witnessed the lame before God, and this company, and therto haue giuen and pledged their troth either to other, and haue declared the lame by geuing and receiuing of a Ring, and by ioynning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne and of the holy Ghost. Amen.

¶ And the Minifter shal adde this blessing.

OD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with hi# fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in thi# life, that in the world to come you may haue life everlaſting. Amen.

¶ Then the Minifter or Clerckes going to the Lords Table, shal say, or ſing this Psalme following

Beati omnes.
Pfal. 128.

Lessed are all they that feare the Lord : and walke in hi# wavest.

For thou shalt eate the labour of thy hands: O well i# thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine : vpon the walles of thy house.

Thy children like the Oliue branches : round about thy table.

Loe thus shall the man be blessed : that feareth the Lord.

The Lorde from out of Sion shall blesse thee : that thou shalt see Hierusalem in prosperity, all thy life long.

Yea, that thou shalt see thy childrens children : and peace upon Israel.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this Psalme.

Od bee mercifull vnto vs and blesse vs: and shewe vs the light of his countenaunce, and bee mercifull vnto vs.
That thy way may be knowne upon the earth: thy lauing health among all nations.
Let the people praisie thee (O God): yea, let all the people praisie thee.
O let the nations reioyce and be glad: for thou shalt judge the folke righteously, & gouerne the nations upon the earth.
Let the people praisie the (O God): let all the people praisie thee.
Then shall the earth bring foorth her increase: and God, even our owne God, shal giue vs his blessing.
God shall blesse vs, and all the ends of the world shall feare him.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table: The Priest standing at the Table, and turning his face towards them, shall say,
Lorde haue mercy vpon vs.
Anfwere.
Chriſt haue mercy vpon vs.
Minifter.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.
Anfwere.
But deliuer vs from euill. Amen.
Minifter.
O Lord, laue thy servant, and thy handmaid.
Anfwere.
Which put their trust in thee.
O Lord send them helpe from thy holy place.

And evermore defend them.

Be unto them a tower of strength.

From the face of their enemy.

O Lord heare our prayer.

And let our crie come vnto thee.

God of Abraham, God of Ilaac, God of Jacob, bleele these thy servants, and low the seed of eternal life in their minds, that whatsoeuer in thy holy word they shall profitably learn, they may indeed fulfill the same. Looke, O Lord mercifully upon them from heaven, and bleele them. And as thou diddest lend thy blessing upon Abraham and Sarah, to their great comfort: so vouchsafe to lend thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lieus end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past chid birth.

Mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased, wee beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, also live together so long in godly love and honeltie, that they may see their childrens children, unto the third and fourth generation unto thy praise and honour: through Jesus Christ our Lord. Amen.

God which by thy mighty power haft made all things of naught, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting
them together, diddest teach that it should never be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall mariage and unitie betwixt Christ and his Church: Looke mercifully upon these thy servants, that both this man may love his wife, according to thy word (as Christe did loue his spouse the Church, who gaue himselfe for it, loving and cherishing it, even as his owne flesh) and allo that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a folower of holy and godly matrons. O Lord, blesse them both, and grant them to inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shal the Priest say,

Lmighty God, which, at the beginnyng did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie, & blesse you, that ye may please him both in body and soule, and liue together in holy loue, unto your lines end. Amen.

¶ Then shal begin the Communion. And after the Gospel shal be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shal be declared, according to holy Scripture, or if there be no Sermon, the Minister shal reade this that followeth.

All ye which be married, on which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duety of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephelians the fift Chap- ter, doth giue this commandement to all married men, Yee husbands loue your wives, euin as Christ loved the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it unto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their owne wives, as
their owne bodies. Hee that loueth his owne wife loueth himselle. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euene as the Lord doth the Congregation, for we are members of his body, of his flesh and of his bones. For this cause shall a man leave father and mother, and shall be iomped unto his wife, and they two shall be one flesh. This misterie is great: but I speake of Christ and of the Congregation. Neuerthelesse, let euery one of you so loue his owne wife, euene as himselfe.

Likewise the same Saint Paul writing to the Collossians, speaketh thus to all men that be married. Ye men, loue your wyues, and be not bitter vnto them.

Hearre also what S. Peter the apostle of Christ, which was himselfe a married man, saith vnto them that are married, Ye husbands, dwell with your wyues according to knowledge, giuing honour vnto the wife as vnto the weaker vesseell, and as heires together of the grace of life, so that your prayers be not hindered.

Hetherto yee haue heard the dutie of the husband toward the wife. Now likewise yee wyues, heare and learne your duties toward your husbands, euene as it is plainely set forth in holy Scripture.

S. Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues unto your owne husbands as vnto the Lord. For the husband is the wyues head, euene as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or Congregation, is subiect unto Christ: so likewise let the wyues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reverence her husband. And in his Epistle to the Collossians, S. Paule giueth you this short lesson, Ye wyues, submit your selues vnto your owne husbands, as it is convenient in the Lord.

Saint Peter alio doeth instruct you very godly, thus sayyng. Let wyues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne withoute the word, by the conuerlation of the wyues, while they behold your chaste conuerlation coupled with feare. Whose apparell let it not bee
outward, with braided hair and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the light of God. For after this manner in the old time did the holy women which trusted in GOD apparell themselves, being subject to their own husbands, as Sara obeyed Abraham calling him lord, whose daughters ye are made, doing well, and being not dismayed with any fear.

¶ The new married persons, the same day of their marriage, must receive the holy Communion.